

The Converted Catholic

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REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

THE promise of God is to give salvation to all who receive it by faith in Jesus Christ. You cannot get it by working for it, but by believing and coming to Christ; and as John Bunyan said, believing and coming is the same thing. Then when you believe the Word of God, work out what you have received. Do things in the spirit of Christ. Considering that you are a sinner, dug out of the pit by the grace and mercy of God, you must work out your salvation in fear and trembling; for the pit of temptation is forever yawning to receive you again. But He who called you, who rescued you, "is able to keep you from falling." The priest who has given you absolution could not do that; the poor man is constantly falling into it himself. Neither can saint or angel keep you. Only Almighty God can keep you in the right way, and He will do it, not for your sake, but for the sake of Jesus Christ, His Son.

We speak of working out an idea, working out a plan; but we must have the idea or plan first. So we must have salvation before we can work it out. We cannot obtain it by working for it. "It is the gift of God, not of works, lest any man should boast," says Paul. We work for wages, for pay, and the laborer is worthy of his hire. But God does not hire us to receive the gift of His love. If He did we could demand our wages; and alas! "the wages of sin is death," and if we say we have no sin, the truth is not in us. So we receive salvation by faith in Christ, the gift of God, and we work it out in good deeds.

The Doctrine of Working for Salvation

It is a doctrine of the Roman Catholic Church that salvation, including pardon of sins, union with God, eternal life with Him, is something that must be obtained by human effort. The Paulist Fathers of this city equally with the Jesuits and all the recognized teachers of Roman doctrine emphatically declare that Roman Catholics must "work for their salvation."

In a sermon preached in the Paulist Church, this city, and published in many Roman Catholic papers, including the *New York Freeman's Journal* of May 9, 1897 (from which we quote), one of the "Fathers" said:

"As you well know, my dear brethren, Almighty God requires of each of us that we shall work out our own salvation. The happiness which we shall obtain, if we obtain it, will be the just reward of our labor. This reward must be earned. The crown of glory is not an alms thrown to a beggar, it is the payment due in justice for work done. We have to earn, to deserve the eternal recompense which God has promised. The recompense of eternal life must be earned by us."

We select this specimen of the doctrine of Rome on this subject from the sermon of the Paulist Fathers because they pose as the most "liberal" of all the Roman Catholic teachers. Though lacking in learning, oratorical ability or intellectual power, they represent the "American" wing of the Roman Catholic Church in this country, at least in their own estimation. The other religious orders, such as the Jesuits, the Dominicans, the Redemptorists, etc., laugh at their pretensions and say they are only half educated in Roman theology. But Protestant papers, like the *New York Independent*, accept the Paulists as representatives of liberal Catholicism.

Working for Salvation Believed by All Roman Catholics

The doctrine of "working for salvation" is believed by all Roman Catholics, even by those who are intelligent in other matters. Their "works" consist in obedience to the commands of the Church in the fulfillment of religious duties, such as going to confession to a priest at stated intervals and to communion at least once year, hearing mass on Sunday, abstaining

from meat on Friday, recitation of daily prayers—especially the “Hail Mary,” etc. One who discharges these “duties” is a good Catholic working for salvation. The omission of any of them is a sin which must be told in confession; and it may be said in passing that some of these “sins” are recounted to the priest by every penitent who kneels before him to obtain absolution. To “hear” mass on Sunday means to go to church and listen to the priest monotonously reciting in Latin the prescribed prayers. It does not mean to hear a sermon or to worship God in spirit and in truth, but only to be present in the church while the ceremony is going on. This is “going to church” with Roman Catholics.

The Paulist's sermon, quoted above, occupied only five minutes and was delivered in the presence of a large gathering of working people who go to the early masses. In the greater number of Roman Catholic churches, however, there is no sermon at the early mass attended by these people. So that a “good Catholic” can go to church every Sunday, fulfill all religious duties, and work for salvation without hearing one word of the Gospel of Christ or the way of salvation as taught by the inspired writers. At these early masses not a word is spoken in English except the priest's demand for money and the announcements of church services, pew rents to be collected, high masses for the souls in purgatory whose friends have paid for them, the banns of marriage when the parties are too poor to pay for a “dispensation,” etc.

Fulfillment of Duty Constitutes the Christian Life of Catholics

This fulfillment of “duty” constitutes the Christian life of Roman Catholics. They recite long prayers to the Virgin Mary and saints from a sense of duty, as the Oriental devotee spreads his mat, and prostrates himself while offering his prayers, or turns the handle of the praying machine which gives out paper prayers. Like the Oriental also the Roman Catholic will fast at certain times and punish the body, which is the cause of sin, and give alms to the poor and do other good works—all in order to obtain salvation. He pays the price of salvation by his labor in doing those things. “You must work for your salva-

tion," say the Paulist Fathers and all other Roman Catholic teachers; "you must earn it; you must receive it as a reward; it is not an alms thrown to you like a beggar, but the recompense of your labor." With such perversion of the truth of religion in this particular case it is not to be wondered at that there is so little real Christian life in the Roman Catholic Church. The priest, with his sacraments and ceremonies and the "works" he prescribes, stands between the people and God, telling them they must placate Him by their labor or gifts and that, even after all their efforts, His favor and blessing must come through the Church, that is, through the pope, bishops and priests. Without them—"no priest, no sacrament, no salvation"—there is no hope of heaven, no salvation notwithstanding all their good works. Herein lies the radical difference between the true follower of Christ and the Roman Catholic. The duties, that is, the works of the former are the results of salvation, while in the latter they are the efforts to obtain it. The Roman Catholic never sings:

Not the labors of my hands
Can fulfil Thy law's demands.

Nothing in my hand I bring;
Simply to Thy Cross I cling.

JAMES A. O'CONNOR.

From Florida:—I wish your valuable publication could be read in every Protestant family in the United States. Our great country is the only Nation where the Roman Catholic Church is growing, where politicians cater to that Church, where thousands think that the Roman Church is a Christian Church, and that there is enough saving, evangelical truth preached and taught in it to save a soul. One who has lived as long as I have in a country dominated by the Church of Rome trembles for the future of our great Nation. We have enough Protestant statesmen, jurists and diplomats in our country to fill worthily and most creditably every position in our country's need, without going into the ranks of the Roman Catholics. This practice is becoming so patent that the thinking man feels that it is for the "loaves and fishes" that this preference is shown.

N. E. P.

CHRIST'S MISSION SERVICES

THE friends of the Mission will be glad to learn that services were resumed in the chapel on Sunday afternoon, November 5. The service was in the charge of Bishop Robert L. Rudolph, of the Reformed Episcopal Church, and President of the Board of Trustees of Christ's Mission, who spoke on "The High Priesthood of Christ." The chapel was filled to its capacity. This was the first service held since the closing for the summer the first Sunday in July. Many remembered the eloquent sermon preached by Bishop Rudolph in the chapel last February, and how it "seemed to put the congregation in a state of ecstasy," as Pastor O'Connor tells it, and how "tears were in the eyes of many, and the presence of the Holy Spirit was made manifest by the deep silence which prevailed." The Rev. Albert B. King, also one of the trustees of the Mission, took part.

Before commencing his discourse Bishop Rudolph said that on the last occasion when he met Pastor O'Connor he was asked by him to preach in Christ's Mission on "The High Priesthood of Christ," and he would now fulfil the promise he then made to do so.

The Bishop's sermon was a masterly exposition of his topic, in which scholarship and theology in no way obscured the truth from any individual in the congregation, however little thought he might previously have given to it.

After a collection of encouraging dimensions had been taken up, several of those who had enjoyed the privilege of standing by Pastor O'Connor for a number of years spoke of the blessings they had received through him, and gave assurances that they would continue to do all in their power to push forward the glorious and important enterprise from which the founder had been called away.

Bishop Rudolph announced that the Rev. Manuel Ferrando, the converted Spanish priest who is doing missionary work in Porto Rico, would come and take up the work of Christ's Mission for three months. Mr. Ferrando has been one of the most successful priests in missionary work who ever came to Christ's Mission. He was received at the Mission on

May 17, 1895, and spent the summer with Pastor O'Connor at Northfield, Mass., learning English and the evangelical faith, and through Mr. O'Connor's influence he later went to Princeton Seminary. In January, 1897, he returned to Venezuela as a Protestant Missionary, and the next year, 1898, that of the commencement of the war with Spain, he left Venezuela for Porto Rico, landing at Ponce the very day the American flag was raised over that island. Ever since that time he has labored there as a Protestant missionary with great success.

No one knows the real need of a work like Christ's Mission better than Mr. Ferrando, and in the article on "Christ's Mission—Its Founder, Its Purpose, Its Necessity," which we print in this number of the Magazine, he vividly sets forth the work accomplished by the Founder and Pastor of the Mission, and the real necessity for its prosecution.

FUNDS NEEDED TO CARRY ON THE WORK.

To meet the necessary heavy expense while Mr. Ferrando is in charge of Christ's Mission the Board of Trustees makes the following appeal:

"The Board of Trustees appeals to the friends of Christ's Mission for funds to carry on the work of the Mission during the three months that the Rev. Manuel Ferrando is to be with us. One thousand dollars, a modest sum, is needed, which includes the traveling expenses of Mr. Ferrando and his family, and it is hoped that this amount will be contributed with a willing heart by those who are interested in the work of Christ's Mission, carried on so faithfully for a third of a century by its Founder and Director, the Rev. James A. O'Connor. All contributions should be sent to Mr. Harry B. Kyle, the Treasurer of the Board, at 721 Lexington Avenue, New York City, N. Y.

Signed,

ROBERT L. RUDOLPH, President,

DAVID J. BURRELL, Secretary,

ALBERT B. KING,

For the Board of Trustees."

Since the departure of Pastor O'Connor some of the work of Christ's Mission has somewhat slackened down, owing to the uncertainty naturally felt by many as to whether it would be possible to find any one able to successfully carry it on. We are thankful to say now that there is every prospect of its being conducted in the future on identically the same lines as heretofore. We earnestly hope that the dear friends who have helped this cause for so many years by their prayers and their gifts will generously respond to the appeal made by the Trustees for the support of the Rev. Manuel Ferrando.

Mr. O'Connor never received any salary for the thirty-two years he was engaged in the work, and we have none now to offer Mr. Ferrando; therefore, we trust that all friends of Christ's Mission and of THE CONVERTED CATHOLIC will continue to sustain this work.

The following is part of a letter which we received from a very dear friend, in which she says:

"I enclose ten dollars from my sister and myself for the debt. I feel that we cannot honor Mr. O'Connor's memory better than sustaining the cause to which he devoted his life."

EXPRESSIONS OF SYMPATHY BY THE TRUSTEES OF CHRIST'S MISSION

At a meeting of the Board of Trustees of Christ's Mission, held in New York, November 1, 1911, the following resolutions were unanimously adopted:

Resolved, That we put on record our deep sense of loss in the removal of the Reverend James A. O'Connor from active service in the Church Militant.

Mr. O'Connor was not only the Founder but for more than thirty-two years he was the Director of Christ's Mission.

During this long period he has exercised a ministry which was uncompromising and fearless in the defense of an evangelical faith, and abundant in blessed fruitage—bringing the light of the everlasting Gospel into more than ten thousand darkened hearts, among whom were one hundred and sixty priests of the Church of Rome.

There was granted to Father O'Connor a clear vision of divine truth and the ability to reveal it to others. This he accomplished

not only from the pulpit, but also through the printed page. The volumes of THE CONVERTED CATHOLIC stand as a monument to his genius as a writer.

Although much in controversy, he maintained a peculiarly sweet disposition.

In our bereavement we draw comfort from the assurance that as a good and faithful servant he has entered into the joy of his Lord.

Resolved further, That we extend to Mrs. James A. O'Connor, the widow of our departed brother, our heartfelt sympathy with her in the irreparable loss sustained in the decease of her beloved and honored husband, and that we commend her to the God of all comfort and grace.

Resolved, That a copy of these resolutions be sent to THE CONVERTED CATHOLIC and to Mrs. James A. O'Connor.

EXPRESSION OF SYMPATHY FROM THE MINISTERIAL ASSOCIATION

At a meeting of the Presbyterian Ministers' Association sympathy was expressed in the loss to its membership of the Rev. James A. O'Connor and the Rev. John B. Devins, and the following was recorded in the minutes:

"The Presbyterian Ministers' Association of New York places on record its sorrow at the loss from its membership of the Rev. James A. O'Connor, D.D., and the Rev. John Bancroft Devins, D.D. Both of these brethren read papers the past year and were deeply interested in our organization. Dr. O'Connor, the genial, loving man, modest in his life and in his work, had done much to impress the simple Gospel story upon the hearts and minds of men who were allied with the Roman Catholic Church. He was a regular attendant at our meetings and added to the interest of our discussions.

"Dr. Devins, the big-hearted, zealous, devoted minister and successful editor, was beloved by us all. He, too, often came from his crowded desk to mingle with us and was always ready to help with a paper or in a discussion."

CHRIST'S MISSION—ITS FOUNDER, ITS CHARACTER, AND ITS NECESSITY

BY REV. MANUEL FERRANDO, PONCE, PORTO RICO.

NOTHING could be more satisfying, nothing more pleasing and more touching in this age of widespread scepticism, indifference and doubt, than to see even the careless, cynical world pay tribute now and then to the real virtues of a "good soldier of Jesus Christ." It is a pity that such tributes are generally paid before a coffin or a tomb, but even so, it is always consoling to see that the never-ending struggle after wealth and pleasure does not eradicate from the inner soul of humanity an immanent sentiment of justice and truth, which is beyond the reach of the destructive work of the sophisticated mind or the scepto-inquisitive current of the age.

That this is true was amply proved at the recent death of the Rev. James A. O'Connor, Founder and Director of Christ's Mission, around whose casket all social classes, regardless of condition, convictions and nationality, came together to bid the last farewell and to manifest their admiration and respect for the valiant soldier who had fought the good fight with an unabated courage, which many strive to show, but very few have equalled; and who, laying down his life on the battlefield, leaves behind him a work which, although the present age may have denied it the proper support, and looked upon with indifference by some, and with contempt by others, will doubtless receive justice from the ages to come.

And here naturally comes the question: "Who was the Rev. James A. O'Connor?"

Many have the advantage over us of having been for several years intimate friends of him whom we mourn, and from them we have received at least something like a true estimate of his character. So I can only add my grain of sand to the remarkable and convincing material presented by men of recognized probity, unimpeachable character and acknowledged gifts and talents, in agreement with what they say of the virtues of the friend whose existence in this world belongs to the past. But there are some points of view with regard to this life which we

have not seen treated and which, as they throw more light on its rare qualities, ought not to be overlooked. Aware of my own insufficiency I should not approach the task were I not convinced that occasion and subject require the simple language of the heart for their treatment, rather than argument or syllogism.

The greatness of the character of the Founder of Christ's Mission grows in proportion as we consider the difficult task before him and the complicated problems involved in its performance. It needed a man of clear spiritual and intellectual insight, definite convictions and complete self-abnegation. No one but a priest can fully understand a priest, and nothing but a personal spiritual experience could be of any real help in such peculiar cases as were supposed to come within the special realm of Christ's Mission. It is true that there are many spiritually-minded men in the Christian Church well fitted to point out to any "seeking sinner" the way to "the seeking Saviour," but in the case of a priest leaving the Church of Rome—and, indeed, in that of the average Roman Catholic layman—that is not the only ministration required. Not only have the natural strata of human nature to be dealt with, but also the cumulative effects of biased one-sided education; and each particular case requires special tact and wisdom. Only a man who has passed through analogous experiences and has been surrounded by a similar religious atmosphere and training would be able to count on success.

The Rev. James A. O'Connor was well aware of this, and his aim was to give others that comprehending and appreciative assistance, the lack of which in his own case had brought him almost to the verge of ruining his life.

Nothing but a divine call, together with an ardent love of God and humanity, could induce any man to undertake such a work. Pastor O'Connor heard the call and possessed the love; and he felt that his very life ought to be offered in behalf of suffering souls silently embracing martyrdom within the walls of a cloister, or the limits of a narrow and sometimes absurd theology. No merely human inspiration could have led him to such a determination. The imputations of love of gain, of in-

fluence, or of popularity are rusty weapons used by superficial spirits for lack of more worthy ones. When any man leaves a priestly position in the Roman Catholic Church it is pretty certain that he burns up all these things in superhuman sacrifice. Protestantism can never offer anything like the luxury, money and influence to be found within the Roman Church. Not only that, but it is even very doubtful if he will often meet a really sympathetic heart that will truly and completely understand his situation.

Rev. James A. O'Connor knew this also; and if any doubt remained in his mind, it would surely have disappeared at the threshold of his career, when it was nearly impossible in a free and Protestant country to find a Protestant judge independent enough to allow the declaration of the purpose of the Mission in the legal document called for by the laws of the State, when the institution was incorporated. He also soon found that Christian churches were afraid to give his work open support, lest they should offend the Roman Catholics of the nation, for whose conversion in other lands they spend millions! And as this was the attitude of the Church, he could not be encouraged by the clergy, with whom he had experiences similar to those of the writer. In one instance a minister would not receive him at his home, because his cook was a Catholic, and she might leave if she saw that his house was visited by one who had formerly been a priest! How discouraging is this for a man who has sacrificed traditions, education, loved ones and position for conscience sake!

The very nature of the work puts its Founder beyond the range of any egotistic purpose. Although he might have framed a system of rules and duty, simply by exercising his intellectual powers and, placing himself at the head of an organization, might have attained his lower purposes, using to this end the attainments of those at his command, he simply regarded his position as that of one whose duty was to help his former colleagues to come out of their difficulty and placing himself at their service, gave them an opportunity to study their position and work out their future; and during thirty-three years we have seen him keeping this end steadily in view, never thinking

of attempting any social-religious movement, as would generally be the case with a man of his natural impulses.

We could describe the Founder of Christ's Mission as a man who after a great longing for peace discovered through much trial that this precious pearl could not be found within himself, but was the gift of God, through Jesus Christ, and having given up everything to obtain it, when at last it was in his possession, he was ready to share his joy with his friends. He paid a great price for it; he tasted and saw that the Lord was good, and for thirty-three years he preached Christ, and Him crucified, as the only Savior of mankind. He could say to the modern doubter, sceptic or indifferent one: "If you want to know the value of religion, pay the price for it." The Founder of Christ's Mission was a model of unselfishness and endurance in his aims and purposes; hence his heroism.

THE CHARACTER OF CHRIST'S MISSION

We fear, not without cause, that many Christian people are ignorant as to the real character of Christ's Mission.

In this age of over-sensitive delicacy with regard to the beliefs and opinions of others, when the cry of "Let the Catholics alone" has come to be a fashion of the day in the so-called "Christian Church," the mere mention of Christ's Mission is enough to fill many a "courteous" soul with horror.

We have even seen ministers who were reading *THE CONVERTED CATHOLIC*, hide it at the mere approach of some one, just as a priest would hide a book that is on the Index. What would Luther say to those latter-day sons of the Reformation who, apparently almost ashamed of the high principles they represent, fear to give offense by calling attention to them?

The truth is that there is not an institution in the country which stands more firmly for the spirit of liberty and tolerance, which are the fundamental principles of America, than Christ's Mission. Because of these principles it exists. But to see the great foreign enemy of all the essentially "American" principles coming into the land for the sole purpose of destroying what have not only been the solid base of the Republic, but the causes of its greatness, and to keep silence, would not only be

cowardice; it would be a departure from those principles and an explicit denial of them.

Yet Christ's Mission, during all the years of its existence, has not stood for controversy, except in so far as all exposition of truth as opposed to error is controversial. Its Founder was a man whose heart we have always seen to be full of love, but also full of an honest indignation against all falsehood or error. And THE CONVERTED CATHOLIC has succeeded in perfectly reconciling love and truth. Christ's Mission has never attempted to organize any "proselyting" force, nor will it, as long as the spirit of its Founder is preserved. He never made use of unworthy means to secure the objects he had in view, but faithful to the spirit of liberty and tolerance referred to, he extended a welcome to all those who sought him out. As Lincoln longed to free the slaves of the South, so he longed to free those whom he knew to be under spiritual bonds worse by far than any slavery. He had been a slave himself, and having obtained his freedom, he could not rest till he could share it with others.

Is there anything that is not grand in his purpose and work? We do not hesitate to say that when the American people at last awoke to the situation of their country, feeling the burning fire of patriotism, and try to restore to their pristine purity the vulnerated principles of their forefathers, they will look upon Christ's Mission as one of the institutions that has been foremost in sustaining the integrity of the Republic and will admire the courage of its Founder for having conceived such a work and carried it on for over thirty years in patience and faith—when everything about him seemed to conspire against it—even to the very end of his life.

THE NECESSITY OF CHRIST'S MISSION

Much might be said concerning the critical situation of the ex-priest, both before and after his conversion, and although we are sure that an exposition of his state of mind would rouse the humane sentiments of even the most sceptical, inclining the balance of justice in his favor, we shall not here attempt any such description, as the object and limitations of this article do not permit. We wish, however, to be allowed to say that upon reading certain theories of modern psychologists we won-

der what would become of them if their authors could penetrate into this labyrinth, where with vertiginous rapidity conflicting images of fear, hopes, flowery meadows and burning deserts, succeed each other, while mental fecundity alternates with sterility of ideas to such an extent as to render impossible a reasonable judgment or the formulation of a definition.

Without fear of exaggeration, making use of the authority conceded to us by personal experience, we permit ourselves to affirm emphatically that among those who justly claim the sympathy of humanity, and how much more the Christian charity of the Christian Church, the former priest stands in the first ranks.

That as yet there is no clear idea that these men, as well as the cause of the Gospel, require more attention on the part of believers is proved by the fact that among the many and various institutions of the Christian Church there is none adequate for this purpose, or which responds to this necessity. Yet more, and this is most lamentable, social prejudices or other causes which it is not our purpose to analyze, deprive such a priest of even that natural sympathy to which everyone who suffers has a right, and as though his heroism was a crime, have prolonged his martyrdom, the torture being intensified by the indifference of the very ones to whom he has come to implore protection.

All this was seen by the Rev. James A. O'Connor, and undiscouraged by difficulties—but rising above the contrary prejudices of his time, with invulnerable faith in the justice of his cause, and a clear vision of the paternal providence of the God whom he served—he raised up the work which is to immortalize his name.

If the fact that in order to come over to us a priest has had to pay so dearly by the renunciation of everything he was, everything he possessed and everything he could hope for (which fact alone should claim all our sympathy and appreciation), were not sufficient to demonstrate to the Church its obligation towards him, we may add that generally the mere fact of his separation has made a much wider breach in the society to which he belonged than could have been made by the efforts of many missionaries for many years, thus facilitating an en-

trance to strongholds which have long been impenetrable. The saying of "Smite the shepherd and the sheep shall be scattered," might here be appropriately applied. I appeal to the missionaries whose experience confirms this truth. The objections of some who bring forward sad experiences with such men, being many times caused by the neglect of duty towards them on the part of the missionary or by his precipitation in employing the service of an unfitted man whom he feared to lose, because he did not know what to do with him, still further demonstrates the necessity of an institution to meet these peculiar requirements such as Christ's Mission, and to those who ask why its services have not been made use of to a fuller extent during the thirty or more years of its existence I would answer, that the refractory attitude of many churches and the indifference of others have caused the missionary to look upon it as an institution isolated from his Church, and while recognizing its usefulness, he did not feel he had any right to make use of its services.

From what has been said it may be deduced as the legitimate consequence of a premise that Christ's Mission meets an imperious necessity of the universal Church. For this reason it was separated in the mind and intention of its Founder from everything sectarian. Christ's Mission could not belong to any denomination. It had to be the product of an eminently Christian spirit devoid of all prejudices. For this reason we see it to be free of all forms, and its theology could not be more simple. One sentence is enough to comprise it: "All without exception are lost, and there is no other way of salvation than the acceptance of Christ's sacrifice, and in order to make known this truth there is no other authority but the Holy Scriptures, as God has given them to us, and the Holy Spirit enables us to understand them."

This is the whole theology of Christ's Mission.

Now, as we observe the evolution of human events and the interim that struggles of the mind striving to liberate itself from ancient molds, which have brought about the Encyclical *Pascendi* and the present Modernist movement, we shall become convinced that far from having terminated its usefulness the over thirty years of existence of Christ's Mission seem to have been

but a preparation for the present need. And if its past usefulness is sufficient to manifest to us the finger of God in its foundation, its extreme necessity to-day and in the future indicates the paternal providence of God preparing the remedy in anticipation of the need.

For this reason we do not hesitate to affirm that the day in which the Christian Church emerges from the sleep of apathy and indifference, the day in which it shall cast out of its bosom the world and everything worldly, the day in which in abandoning captious human speculations it returns to drink from the pure waters of truth contained in the only Book God has given to man for his salvation, that day will it take upon itself the sustaining of Christ's Mission as a sacred duty; will admire the courage and virtue of its Founder; and we dare to say that even those who conceive of a union of all the churches will see that Christ's Mission has helped to lay the foundation for such a union, being, as we believe, the first institution which can say with perfect propriety and justice, "I, like my Founder, am all for all."

Intra Muros

Another spirit entered in,
And sweetly loosed from pain and sin;
Another loved one called to die,
And join the brotherhood on high.

Another link of heavenly gold,
To make Faith's chain more firmly hold;
Another treasure from your store,
Transferred across to Salem's shore.

Another vision for your eyes,
To lift you longing to the skies;
Another check to bid the mind
To earthly things be dumb and blind.

A Door in Heaven is opened now,
And Grief, the Porter, will endow
Your heart with senses new and keen.
To fellowship with those unseen.

July 26, 1911.

E. A. NEEDHAM.

ROMAN CATHOLIC EXAGGERATIONS

BY AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE OF THE
PASSIONIST MONASTERY, HOBOKEN, N. J.

THERE is nothing which Roman Catholic newspapers and periodicals are so fond of as exaggerating the number of so-called "converts" to their Church. They point to it enthusiastically as a sign of the times, as if people, the world over, were flocking in shoals to the fold of the Papacy. This, we know, is not true in the United States, where the boast has sometimes been made, and much less is it true in Protestant countries in Europe. In America thousands of Roman Catholic immigrants and sons and daughters of immigrants drift away annually from their Church, and the few thousand of so-called "converts" they make do not even begin to compensate for the loss of more than twenty millions during the last generation, according to their own figures, which is 25 per cent. more than their own estimate of their present entire membership—fifteen millions.

In Europe the situation is very similar. To replace the millions of Roman Catholics who have drifted away from the Church in "Catholic" countries, some writers in ecclesiastical periodicals have been pleased to imagine that the loss has been partially made up by "converts" to the Church in Protestant countries, and the British Islands in particular have been pointed to as affording wonderful evidence of the progress of the Church in securing new adherents.

But the boast is vain. First of all, it can be boldly asserted that there is absolutely no real "movement" towards the Roman Catholic Church in Scotland, Wales or among the Protestants of Ireland. Further, the Roman Church actually has great difficulty in keeping the Catholic Irish settlers who drift from their own country to Scotland or Wales within the fold of their Church. The only instance, therefore, in which may be found any semblance of truth in these statements is in reference to some Anglican churches. The Roman Catholic papers in England have boasted that there was a "great movement" towards their Church among the Anglicans, and the

boast has been repeated by some Continental writers and, among others, by a Swiss paper. An answer to this from an Anglican bishop promptly appeared, and the substance of his remarks was given in the *London Times* and *Globe*, from the latter of which I quote the following:

Apropos of a statement in a Swiss journal in regard to the number of secessions to the Roman Catholic Church in England during the last five years, the Bishop of Bristol has written a letter which appears in the *Times*. He says:

"While the personal knowledge of the several English bishops does not find substance in the figures which you quote, we have not any comprehensive information as to the number of clergy and others who in the interchange between the Church of England and the Church of Rome pass from us to them or come from them to us. But we have in the columns of the principal Roman organ, the *Tablet* (where, so far as I know, these statistics have not found a place), a source of definite information on a general scale, provided by the Roman Catholics themselves, as to the numbers who pass from us to them. The manner in which the names of converts are given in that paper would suggest that the importance of converts is not understated. The Rev. Percy Dearmer has carefully examined the files of the *Tablet* for the five years under consideration, with the following results, among others:

The *Tablet* gives 19 clergy of the Church of England instead of 572; two of the Episcopal Church of Scotland instead of 22; none of Ireland; only about six persons who can be brought under the head of noble families or high orders of the State instead of 577; two officers of the Army and Navy instead of 369; 11 graduates from all Universities instead of the 'more than 10 [?1,000]'; or, to take one University alone, instead of the 586 as alleged from Oxford. This makes in all 40 persons instead of a minimum of 2,552, if 'more than 1,000' is correct, or a total of 2,138 if we omit from the Continental statement all graduates except those of Oxford."

In these statistics given by Roman Catholic papers no mention is ever made of the number of Catholics who embrace various doctrines of Protestantism and join different denominations. They do so, as a rule, quietly and unobtrusively, and there can be little question that their number far more than compensates for the Protestant defections to the Roman Catholic Church.

The *New York World*, October 29, contained a special de-

spatch quoting figures just issued by one "Stradelli, a well-known Italian statistician," in an "interesting collection of statistics" about the Roman Church. If true they would be more than interesting, they would be important as showing that the world loves darkness rather than light in an intellectual as well as a spiritual sense. Without quoting the "interesting" figures about other countries, it will be enough to say that he gives the number of Catholics in this country as 22,500,000! When we remember that the census work of the Roman Church here was under the charge of Archbishop Glennon, of St. Louis, and that his figures only amounted to 15,000,000 (from which 15 per cent. was deducted in Washington as representing children) we need not trouble ourselves about Stradelli's figures for other countries.

Roman Catholic Items

THREE MORE AMERICAN CARDINALS

On October 29 the papers announced the creation of seventeen cardinals towards filling the twenty-two vacancies in the Sacred College. Among those to receive the red hat are the Papal Delegate at Washington, Archbishop Falconio, Archbishop Farley, of New York, and Archbishop O'Connell, of Boston. Archbishop Ireland's name is conspicuous by its absence, and it is quite likely that, so far as Rome is concerned, he feels that it is often good for a man to be saved from his friends. Archbishop Bourne, of Westminster, England, also receives the red hat—Cardinal Merry del Val thus scoring against the Duke of Norfolk. He laughs best who laughs last. It is likely that a speech delivered at the Newcastle Catholic Congress last summer, in favor of the restoration of the Temporal Power, found great favor in Vatican circles.

Archbishop O'Connell should always be remembered as the first high Roman ecclesiastic to deliver a speech in which were plainly set forth the qualifications necessary for any candidate for office who desired the support of "the Catholic vote." Among other things he said: "If so-called Catholics are advanced under pretence of pleasing us, the Federation will stand for no such game in public life. We shall resent as men of honor any insult to our faith and our religion, whencesoever it

may come, and we shall fearlessly stand for our rights. If we cannot be represented by men who sincerely and *honestly stand with the Church*, then better not be represented at all."

The last public utterance of Archbishop Farley, of New York, which attracted some attention—though by no means so much as it deserved—was at the unveiling of the Dongan tablet at St. Peter's Church in this city. He said: "Where the liberties of a people are committed to a Catholic their liberties are safer than when committed to any other individual."

THE PRIEST AND THE BIBLE

We learn from the *Catholic Times* that out of 230 boys and girls trained in Rome's schools, who had passed the Summer Certificate Examination of the College of Preceptors, eleven passed in Scripture! Again, 221 Roman Catholic boys and girls received from the College of Preceptors certificates in the Third Class Pass Division; Scripture was one of the subjects in which the candidates were examined, yet of the 221 *not one* passed in Scripture! Is it any wonder that Romanism is synonymous with spiritual darkness, when the word of the priest takes the place of the Word of God?—*London Christian*.

The life of the editor of a Roman Catholic paper seems hardly to be "a happy one"—indeed, the wonder is that any man of intelligence can be found to work under such circumstances as Dr. Phelan thus describes in the *Western Watchman* of August 31:

The bishop is the natural enemy of the Roman Catholic papers. Their enmity is more valuable than their friendship. All we ever asked of any bishop was to subscribe and pay for his subscription; and that they have always done. We never yet received a word of advice from a bishop that we could take. They have an idea that a Catholic paper exists by their suffrage, and where that is the case that suffrage can not be too speedily withdrawn. If they have any really important news they either keep it to themselves or give it to the secular papers. Catholic papers may sometimes talk too plain and then there is a general uplifting of episcopal bucklers and questions of an immediate *auto da fe*.

A Revolutionary Regulation

Apostolic Delegate Falconio (who not long ago referred to the Roman Catholics of this country as the Pope's American "subjects") issued, last month, a circular letter to all the archbishops and bishops of the Roman Church ordering that "the practice of asking a contribution at the door" from the people going to mass be discontinued. The letter is described as being "phrased in the most sweeping terms" and as "condemning the practice in the strongest language." It is further said that this custom brings "scandal to both Catholics and non-Catholics." The reason for this is not clear, for if members of the Pope's Church choose to pay out their money in this way, they have a perfect right to do so, and they continually show themselves to be the greatest believers in taxation without representation that the world has ever seen. What happens to any who have the temerity to think that those who give the money should have some part and lot in its expenditure or some say in the management of property bought with it, we saw in Maine last May, when six prominent laymen were placed under an interdict by the bishop of Portland for trying to get a bill passed by the legislature to abolish the holding of all the church property by a corporation sole (Bishop Walsh).

As for non-Catholics, few people will think that details of the internal management of the Church are any part of their legitimate business. The time for non-Catholics to begin criticising the Roman Church officials is when they turn from the work of managing their own people to interfering with "other men's matters"—more especially of political or social character.

One Sunday last March when Pastor O'Connor was preaching he said, quoting from the calendar issued by the Paulist Fathers for their church on Ninth Avenue and 59th Street, that every one who attended there had to pay ten cents for a seat during mass, and if they did not go to mass on Sundays they would commit a mortal sin, which causes the damnation of their souls.

"That is not so," shouted a woman; "I have often gone to mass in that church on Sundays without paying anything."

"In that case," said Pastor O'Connor, "you must have dodged

the collectors who stand at the entrance to the church, for I read as follows from the monthly "Calendar of the Church of St. Paul, the Apostle, New York":

"All persons who do not regularly rent seats are expected to pay ten cents for the seat they occupy at all masses except the first." This is collected at the door.

As the first mass is said at 6 in the morning, that is free, but at all the others—7, 8, 9, 10 and 11 o'clock—ten cents must be paid, unless a person sneaks in. It was evident to the congregation that the Catholic woman had not read the Paulist calendar, though that regulation is published in the third page of the cover every month. At the close of the service the woman's husband, who was also present, rated her soundly for making a fool of herself. But Pastor O'Connor cordially invited them to come again to Christ's Mission, where everything was free, including the gift of God in the salvation through Christ alone that was preached there.

The poor Paulists will now have either to invent some other method of getting money out of the people, or else a plan to circumvent the circular of the Apostolic Delegate.

The Holding of Catholic Church Property

During the session of the Maine Legislature last Winter a committee claiming to represent 75,000 French Canadians was instrumental in having a bill introduced providing for the dissolution of the corporation sole of the diocese of Portland, says the *New York Times* of October 21. The bill was defeated. Last May six men who had been prominent in the attempt to effect the new legislation were interdicted by Bishop Walsh, because of the "grave scandal given by their various words and acts in a recent attack on Church authority and Church law in the diocese of Portland."

On October 20 a Roman Catholic paper conveyed to the citizens of Maine the announcement of a decision of the Sacred Congregation of the Council at Rome favoring parish corporations in the form in which they exist in New York State, for the holding of Church property, as compared with the corporation sole.

All the ecclesiastical property of the diocese of Portland is now absolutely controlled by Bishop Louis Walsh as head of a corporation sole.

Every friend of the Catholic people must feel glad that this effort on the part of the Catholics of Maine to at least nominally have some say in the control of the property for which they have paid has met with even this degree of success.

The Pope and the War in Tripoli

When warlike operations commenced between Italy and Turkey it was with surprise that those who had watched the active hostility of the Vatican to the Italian government and all its works for so many years, and especially its efforts to ruin the Jubilee celebration in Rome this year, to learn from the press despatches that the Pope supported Italy in its expedition to Tripoli and prayed for the success of the Italian arms.

The *New York Times* of October 1, however, contains a curious explanation of the Pope's unexpected sympathy.

In a special despatch from Rome is this paragraph:

Another American interest lies in a Catholic bank, which has collected funds for the Vatican and Catholic institutions throughout the world, and established a branch in Tripoli, after which it bought land extensively, practically for nothing. The bank and one of its organs, an influential newspaper here, distinguished themselves by doing all in their power to further Italy's interests in Tripoli, as once that country should fall into the hands of a European power, its land would be worth many times what it paid for it, and it would realize a profit of millions. Therefore the strange situation has come about that Italy is going to Tripoli chiefly to the advantage of a Catholic bank, where the savings of the Vatican are invested.

It is true that in some respects these are dark and troublous days at the Vatican, but, on two points at least, the Pope must be regarded as a very fortunate individual. The Italian army and navy are likely—at no expense to him—to create very substantial dividends for the Vatican investments in Tripoli, and far away “in South America,” we are told he has wealthy friends who have been sending large sums of money to Portugal

for the purpose of overthrowing the Republic, the destruction of which would—so far as can be seen—bring no pecuniary compensation to anybody but the Roman Curia. Of course, some unregenerate persons cannot credit the existence of such pure and disinterested devotion in these days, and make irreverent remarks in this connection about the Jesuits and their historic record for disturbing the peace of nations to promote Papal interests.

The Pope's warm interest in the success of the Italian army in Tripoli produced one effect that was probably not foreseen by the "infallible" Pontiff, for Edwin C. Strutt cabled a New York newspaper October 28, that "the Turkish Government had addressed a note to the Vatican protesting against the tone of Catholic prelates throughout Europe, who have offered prayers for the success of the Italian arms. The document included a polite hint that the Roman Catholic clergy at Jerusalem, chiefly Franciscan monks, might lose their privileges at the Holy Sepulchre, which, instead, would be granted to Greek orthodox priests."

Portugal's Clerical Foes

Speaking about Portugal it is interesting to note that in spite of Cardinal Merry Del Val's declaration concerning the abstention by the Roman Church from interference in Portuguese politics a despatch from Lisbon, October 9, to the New York *Times* said:

"A party of monarchists, commanded by a priest, attacked an express train which was carrying troops near Monsanto. They placed an obstruction on the tracks, but the engineer stopped his train when it was within fifty yards of the pile of stones and railroad ties. As the train halted it was fired upon. The troops responded, and drove off the Royalists.

"Four hundred Royalists attacked Macedo de Cavalleiros, but withdrew after a fight. Priests are taking an active part in the organization of guerrilla bands, and are leading them in the combat with uplifted crucifixes. Monarchist flags are flying over the churches at Castallo Branco and Santo Thyrese."

Dr. Scharf Expelled from the Knights of Columbus

Dr. E. L. Scharf, at one time a member of the Faculty of the Catholic University, it was announced officially to-night, says a despatch to the *New York Times*, October 15, has been expelled from the Knights of Columbus on the charge that he had contracted to deliver Catholic votes to Congressmen and politicians.

In THE CONVERTED CATHOLIC for March, 1905 (in a "Letter to Cardinal Gibbons" by Pastor O'Connor), we find the following interesting facts with regard to Dr. Scharf's activities in Washington during the previous year:

In January Senator Bard, of California, formally declared to the Senate Committee on Indian Affairs that Prof. E. L. Scharf, of the Catholic University at Washington, had approached him with the proposition that if preference would be shown the Catholic schools in the disbursement of the Indian funds the Catholics would support his party—the Republican—in twenty doubtful districts, and thus ensure the victory of the Republican party at the polls. The country was startled. Such a revelation was never before made in the Congress of the United States. Professor Scharf was forced to make a statement. He said:

"It is true I told Senator Bard of the political preponderance of the Catholics in these districts, and furnished him with a list of the districts and their voting strength. At that time the Indian Appropriation bill pending contained a provision extending the appropriation for the Indian schools amounting to \$200,000 a year. I felt an interest in the matter and understood the need of stiffening the backs of those who might be inclined to be our friends."

Senator Bard declined to have anything to do with the matter, and Scharf's efforts failed in that direction. Congress had passed a law that no money should be appropriated for Indian sectarian schools, and it could not recede from that position.

Then by various stages the papal agents approached the Indian bureau and step by step reached President Roosevelt, who directed that Indian trust funds to the amount of \$98,000 should be given to the Catholic schools.

The more the details of this transaction are revealed the worse it appears. I have before me as I write this, Cardinal,

the copies of the Congressional Record where all the documents relating to this case are set forth in the formal, dry manner of public records. But as I read I can see the old Jesuitical methods in all their shameful nakedness. At first President Roosevelt did not see the trap into which he was led. He knew that Congress had forbidden the appropriation of public money for the support of sectarian schools, but there were trust funds for the Indians in the United States treasury which could be used for the benefit of these wards of the nation at the discretion of the executive officers of the Government or at the request of the Indian tribes.

Now, what happened? The President received petitions from certain Indian tribes asking that the trust funds for their use should be given for school purposes. He did not know until it was too late that the petitioners did not represent 10 per cent. of the Indians in each tribe, or that those who signed, in nearly all cases, had affixed their marks to what they thought was a receipt for a loaf of bread.

A Warning to American Politicians

A special despatch from Ottawa to the *New York Times*, November 1, said:

A startling explanation of the defeat of reciprocity was furnished the Canadian public to-day, when, in bold display type, leading journals throughout the country announced, on the authority of Rodolph Lemieux, former Minister of Marine, Fisheries, and Naval Affairs, that the defeat of the Laurier Government was due, not to anti-reciprocity sentiment, but to sermons preached by Father Vaughan at the Eucharistic Congress in Montreal last Summer, when he denounced the Protestant faith as a soulless religion.

From any source other than Mr. Lemieux, this statement would have no weight. But coming from him, Sir Wilfrid Laurier's right-hand man in the recent campaign, it arouses a wide range of comment.

Mr. Lemieux also stated that the presence of Sir Wilfrid Laurier and some of his Cabinet Ministers at the Eucharistic Congress was also a factor. He declared amid thundering applause from ten thousand people that the agreement would yet be indorsed by the sobered Canadian electorate.

It is doubtful if Father Vaughan's sermons had so much to do with the revival of real Protestant sentiment as the insolent behavior of the foreign ecclesiastics as a body, added

to the attempt at recognition of the Papal Temporal Power by Government officials by the use of Dominion vessels and the allowing of military bodies to take part in what were intended to be official receptions and the appearance in the parade of Catholic dignitaries with vestments of cloth and gold decorated with maple leaves with a painting representing the union of Church and State, with these words: "Quod Deus Conjunxit, hom non separet"—"What God has joined together let no man separate."

Following all this came the action of a judge in the proving of Quebec who recently gave a decision as to a "mixed marriage," by which the provincial law sustained the Papal decree *Ne Temere*. The case went by default, but steps have been taken for an appeal to the Privy Council.

When the great mass of American Protestants become as wide awake to the political purposes of the Roman hierarchy as the Canadians are they will make many a politician wish he had never sacrificed American principles to get "the Catholic vote" in his constituency.

Rome's Coercive Methods in the United States

The Roman hierarchy in the United States is determined that as little as possible of the history of the Church and of the political and economic effects of Papal domination in Europe during the past centuries shall be made known to the people of this country.

As it would not be expedient for archbishops and bishops and monsignori to make public protest against unpleasant facts about their Church appearing in various public prints they use the Federation of Catholic Societies as a catspaw for the suppression of truth—and with no small degree of success.

A conspicuous instance was that of *McClure's Magazine* when it published, a short time ago, an account of the circumstances leading up to the judicial murder of Francisco Ferrer at Barcelona by the Spanish Government.

The editor of the magazine was bombarded with letters from all parts of the country complaining of the account as "offensive

to Catholics." The editor asked the Federation to supply an account of its own and also sent William Winter, the well-known publicist, to Spain to make a thorough examination of the whole case and state the facts as accurately as possible.

On the whole, the perusal of Mr. Winter's two articles probably made a good many of Colonel McClure's assailants wish that they had remained silent—so far as the Ferrer matter was concerned; but "the men higher up" had provided an object lesson to all the magazine editors of the country as to what they might expect if they should have the temerity to print anything displeasing to the Vatican representatives here.

In Atlanta, Ga., *Watson's Magazine* has published a series of articles setting forth the peril to the liberties of the nation involved in the activities of the Roman hierarchy here. The Federation apparently made no attempt to contradict his assertions, challenge his authorities or traverse his conclusions. But a recent number of the *Western Watchman* contained a list of various business houses that had withdrawn their advertisements from the magazine because of the pressure put upon them by the Federation.

And now the Federation has tackled the Encyclopædia Britannica (11th edition).

In a long statement recently sent to many of the New York papers the Federation described this edition as "unscholarly, sectarian and offensive," although it does not assert that any of the quotations given are false. Complaint is also made that Catholic writers were not selected to deal with such matters as Absolution, Asceticism, Celibacy, Excommunication, Holy Water, Relics, Images and so forth.

A number of paragraphs are quoted, not one being contradicted; and these will appear to the average reader so lacking in hostility to the Roman Church that there seems good ground for the belief that the ultimate object of the fulmination is not so much to abuse the Encyclopedia itself as to give notice to all whom it may concern that if they should venture to displease the Roman hierarchy, either by acts of omission or commission in the preparation of such a work, no effort will be lacking to destroy the business of such offenders.

If Mr. Walter Walsh, of the *English Churchman*, could spend a few hours in studying the Catholic Cyclopædia his remarks upon much of the contents would doubtless be interesting as well as instructive.

An even more striking example of the methods of Rome in trespassing on the liberties of others is shown in the sub-joined paragraphs from *The Catholic Citizen*, of Milwaukee, of October 28:

Here is an item from the *Buffalo Catholic Union and Times* (Oct. 21), which indicates that A. P. Aism is again a fact:

"Mr. Harry Larkin, assistant treasurer of the Larkin Soap Company, is on the subscription list of *The Menace*. We reminded our readers a few weeks ago that Mr. Darwin D. Martin, secretary of the Larkin Company, was a subscriber to this venomous anti-Catholic sheet. *The Menace* has a considerable circulation among employees of the Larkin Company, the members of which have become millionaires largely because of the many thousands contributed to their treasury each year by Catholic patrons.

"Another subscriber to *The Menace* is Mr. Henry Schaefer, the grocer at Seneca and Emslie streets. Mr. Schaefer has also grown rich on the money of Catholic patrons. He does business in the very heart of a strong Catholic district. Mr. Schaefer has achieved enough prominence through the wealth acquired from Catholic customers to secure appointment on the Terminal commission."

The cases of these business men differs essentially from those of *McClure's Magazine*, *Watson's Magazine* and the *Encyclopedia Britannica* in that while the three publications in question printed and distributed certain facts "offensive to Catholics" these gentlemen in Buffalo only subscribed to a paper that apparently comes under the same category. Things have surely come to a fine pass when a citizen cannot even subscribe for any paper he wishes to read without first finding out whether the nearest Roman Catholic priest approves, upon pain of having his commercial business interfered with by the agents of an alien Pontiff. Next we will hear of their objecting to Protestants reading THE CONVERTED CATHOLIC.

The Courage of Archbishop Farley

On Sunday, October 8, Archbishop Farley made a speech at St. Peter's Church in Barclay Street, New York, at the unveiling of a tablet to Thomas Dongan, Governor of New York from 1683 to 1688, and in it he made this statement: "Where the liberties of the people are committed to a Catholic their liberties are safer than when committed to any other individual."

The Archbishop must possess courage of a high order to make such a declaration to the people of New York City in view of the performances at Albany this year of the most conspicuous Roman Catholic—some people would say, "most notorious"—in the State, Boss Murphy, of Tammany Hall. Looking back over the past we note the names of such Catholic champions of the liberties of the people as Louis XIV, Louis XV and Charles IX of France, Philip II of Spain and his father Charles V of Germany, and "Bloody Mary" of England. Nor should the famous deeds of lesser lights, such as the Duke of Alva and Wallenstein, be forgotten.

Looking beyond all these, however, to the Popes themselves, the infallible heads of the Church through the centuries, it is long since such an excellent description of the history of Rome under the Popes was written in such small compass as that appearing in a morning paper the day after Archbishop Farley made the statement given above. After referring to the fact that on October 2, 1861, out of 167,588 electors in Rome and the States of the Church, 133,681 voted for the rejection of Papal rule and union with the Kingdom of Italy against 1,507, the remainder not voting, this writer concludes a brief outline of the history of the city of Rome with this sentence:

After 476 Rome's estate was a most forlorn one. From the crowning of Odoacer straight on for almost thirteen centuries she sat in her desolate widowhood, the victim first of one set of robbers and then of another; besieged, sacked, plundered, despoiled, until there was scarcely anything left of her. The cattle grazed in the Forum where once stood the lawmakers of the earth, and the monuments of the once imperial grandeur were broken up for lime to plaster the walls of beggars' huts.

Archbishop Farley will hardly deny either that all the Popes have been Catholics, or that up to 1870, they had full control of the liberties of the inhabitants of Rome.

A NEGLECTED CONTINENT

WE give the following article from the Boston (Mass.) *Christian* with but brief comment:

In commending the presentation of mission work and methods at the "World in Boston" some months ago, we found occasion to criticise the exclusion from the exhibit of all missions in Roman Catholic countries. The managers of a similar exhibit to be given in Providence have recognized the justice of such criticism by calling their exhibit "The Orient in Providence." James M. Taylor, who is known to some of our readers as a missionary in the islands of the Caribbean Sea as well as in South American countries, has sent us the following communication which we think will interest our readers:

The recent "World in Boston," which has been so used of the Master in awakening missionary interest, by the exhibits from various parts of the world, was to some a sore disappointment.

Why was one of the largest continents, representing one-seventh of the land on earth, left out? Why (including Mexico and Central America) were one-twentieth of the world's inhabitants not represented?

It is only another reason for calling South America "The Neglected Continent." It is preëminently "the neglected continent."

Is it not a mission field? The Romanists say not. Are they right? If not, why spend money, lives and effort on it at all? If South America is a Christian continent, the Bible is a bad book, for this they burn; the priests will even buy it to burn. If the Romish Church as exemplified in South America is Christian, *all* Protestants are wrong. If conditions as they exist among "our South American cousins" are Christian, then idol worship is Christian. If our sister continent needs not the Gospel, then drunkenness is a blessing, and marriage a curse.

To the writer it seems that South America should have had a place in "The World in Boston." In the interior five to seven million savage aboriginal Indians can be found, representing 300 tribes, speaking 300 distinct languages and dialects, who do not even know who God is. Why did they have no place in "The World in Boston?" All missionaries who have spent time there to learn facts and conditions have found that in South America idol worship is *not* stopped by Rome. The natives make long journeys, that they may reach a certain saint to bow before it,

and sacrifice to it, and in this way Rome coins money through the ignorance of the people.

The writer talked with leading business men in a certain South American city, where they have nothing but "Rome," and found they were tired of Romish teaching, ignorance and immorality, and that they were also tired of the practices of the priests themselves. Not wanting to make a mistake, we went to the priests; finding one who could speak English, we questioned him about the Church and the people. He told us that the men absolutely did not come to Church, and his only hope that they were "still of our religion," was that a Protestant began preaching on the streets of their city one day, and the people gave him "a good stoning"; and he laughed, saying, "I really believe they are in heart true to the Church."

The result in the Republic referred to is just what we find the world over. When the people begin turning from Rome, they swing to the other extreme of atheism and freethought, unless caught by the teaching of an "open Bible."

The geographical location of South America puts it out of the main line of travel, so that in traveling around the world, it is not touched like other mission fields. The only way to reach South America is to take a trip to that place. Because of the political and commercial influence of the Church claiming South America, it seems that even Christian people are afraid to advocate the claims of the poor, superstitious, idol-worshiping dupes of this influential organization, holding in its grasp the neglected continent of eleven republics, three Guianas and 50,000,000 human beings without the Gospel.

If South America does not need the Gospel, why put 243 missionaries there to sacrifice and feed their precious lives to the ravages of fever? If it *does* need the Gospel, why neglect or refuse to place it before the world among those in need? If the Gospel is what it needs, why *play* missions with 243 missionaries to 50,000,000 souls? Pray ye the Lord of the harvest to send forth reapers, for truly the harvest is white and the laborers are few.

M. F.

The Papal Decree "Ne Temere"

The Evangelical Alliance of Canada has commenced a vigorous campaign against the Papal decree "Ne Temere" which attempts to override the marriage laws of that country, and in this country, the laws of every State in the Union, not one of which recognizes any particular religious belief as a bar to marriage. According to the *New York Herald*, October 12, the purpose of the movement is the enactment of a marriage law affecting the entire Dominion. This would override the Quebec marriage law, which recognizes the impediment placed by any church upon the marriage of its members, and which, therefore, renders civilly invalid the marriage of Catholics or of Catholics and Protestants who are not married by a Catholic priest. The pamphlet says in part:

Would it not be well for Rome to learn, in place of using the specious plea of a desire "to remove drawbacks and dangers" in connection with marriage as a ground for the introduction of the Ne Temere decree, that it is her duty by every means to aid the civil power in passing and enforcing such general laws applicable to all citizens of the Dominion as will protect and preserve the holy estate of matrimony.

Is Rome prepared by setting the hierarchy against the people of Canada to introduce all the revolutionary woes and disturbances which she has from time to time brought into France, Italy, Spain, Portugal and South America?

It should not be tolerated that when a Protestant is married to a Roman Catholic according to the regulations set forth in the legal enactment of the land the Roman Church or its priests should be at liberty to assert that such marriage is illegal.

The Ecumenical Conference of the Methodist Church held at Toronto last month also passed the following resolution:

This Conference assembled at Toronto, and representing the interests of world-wide Methodism, enters its emphatic protest against the Ne Temere decree recently issued by the Church of Rome. While holding that the fullest religious liberty should be accorded to men of all creeds, the Conference repudiates the idea that any church decree should have the power to override the civil law, and especially on such a subject as that of marriage, on which the welfare of every community depends. The Conference is further of opinion that the promulgation of the Ne Temere decree is an outrage upon the elementary rights of

citizenship, and, therefore, calls upon the members of the various Methodist churches represented in this Ecumenical Conference to take every step to prevent both the proclamation and acceptance of this decree in the countries from whence they come.

The Conference is strongly of opinion that a marriage ceremony performed by any person properly authorized to do so by the State should be valid irrespective of the religious affinities of the parties concerned.

Lord Kinnaird, chairman of the Council of the Evangelical Alliance in Great Britain, announces that a public meeting will take place in the Queen's Hall, London, November 15, as a national protest against the Papal decree *Ne Temere*, which declares that those contracting mixed marriages are living in sin unless married in the presence of a Roman Catholic priest, and in accordance with the Roman Catholic ritual. Prominent speakers, representative of the various churches, have consented to take part in this meeting.

Lord Kinnaird, in a letter to the *London Christian*, also says:

"It is the duty of Protestant citizens to make any sacrifice in order that, from a great and united gathering, a message should be sent to Canada, and other parts of the King's dominions, which will prove our determination to resist any *interference by a foreign authority with the civil and religious liberty of the citizens of the British Empire.*"

The italics are ours. And the sooner American citizens of all shades of belief and unbelief realize that the decree is not only an assertion of Papal temporal supremacy over the marriage laws of all the States, but an unwarrantable infringement of the civil liberty rightfully belonging to Catholic men and women to marry whomsoever they please, the better it will be for the whole American body politic.

The only *Ne Temere* case that has yet attracted any attention in this country is that of a young lady of St. Louis, named Helen O'Brien, who, in September, 1910, was married in New Jersey to a Protestant named Howland, the ceremony being performed by a Baptist minister.

In *The Western Watchman* of St. Louis of November 10, 1910, appeared an editorial in which it was said that Mrs. Howland, having evidently returned to St. Louis, sought the advice of her

parish priest, who referred her to the ordinary. In obedience to his directions she caused the following extraordinary letter to be read in one of the St. Louis churches:

Dear Father:—In submission to the obligation laid on me by His Grace, the Most Reverend Archbishop, in publicly repairing the scandal I have given, I confess to the world, as a Catholic, I was married by a Baptist minister September 5, 1910. I expect pardon of God for my sin and the grace of sincere repentance.

Sincerely,

HELEN O'BRIEN.

The Catholic paper said that the letter was "signed by her maiden name, thus giving all to understand that neither by the Church nor by herself was the marriage regarded as a valid and binding sacrament."

The Western Watchman then proceeded to assert the Papal supremacy over the laws of New Jersey in the following plain language:

Some time ago a young girl of this city, visiting a watering place on the New Jersey shore, was taken with a sudden impulse of marrying a local life-saving celebrity, and before she recovered from her temporary infatuation she and her hero were buckled together by a complacent Baptist minister of New Jersey, a priest who had been appealed to having refused to perform the ceremony. The inevitable "day after" found her an outcast from Church and home, and she sought the advice of her parish priest. By him she was referred to the ordinary, who required that she should repair the scandal by writing a letter to be read in the parish church in which contrition should be expressed for the escapade and regret for the bad example given. The letter should be signed by her maiden name, thus giving all to understand that neither by the Church nor by herself was the marriage regarded as a valid and binding covenant.

A preacher of the Baptist denomination took up the cudgels for his confrere and the State of New Jersey and declared that the Archbishop of St. Louis had outraged the majesty and insulted the dignity of the sovereign State of New Jersey in refusing to recognize the marriage of a duly ordained minister, approved and recognized by the little State aforesaid. He pranced in the pulpit and sniffed the battle afar between Rome and New Jersey and the Archbishop of St. Louis and the church of the preacher who coupled the amorous swains.

We are told His Grace insulted the State of New Jersey. We are sorry for New Jersey; but what is the little State going to do about it? The sovereign State of New Jersey can marry Baptists and other heretics; but it cannot marry Catholics. It could keep them out of political office, and did so for many years; it cannot induct into wedlock. The Archbishop of St. Louis says so. All the priests and bishops of the world say so. Rome says so. What is the little State of New Jersey going to do about it? The State of New Jersey can license dogs; can license sexual intercourse among non-Catholics, and call it any name it chooses; but it can have no hand or part or little finger in the marriage of Catholics. If that is an insult to the sovereign State of New Jersey we are sorry for the poor little thing; but what is it going to do about it?

In a negative way, however, the State of Missouri "did something" about it, for a few months later a divorce was granted in the usual way by one of its regular courts.

For the general public the important thing is the outspoken declaration of Papal supremacy over State law by Father Phelan.

Purgatory

BY REV. JAMES A. O'CONNOR

The Roman Catholic Church has added many doctrines to the truth of God as revealed in the Scriptures, and not the least of them is that of purgatory. The Council of Trent declared that there is a place called purgatory, and that souls confined therein are assisted by masses and prayer. Where purgatory is located is not indicated, but it must be somewhere in the suburbs of hell, for the Catechism of the Council says: "There is a purgatorial fire, tormented in which souls make expiation for a certain period." As to the nature of the expiation, we are assured by learned Roman Catholic theologians that the suffering is like that of hell.

Bishop Bouvier in his "Institutiones Theologicæ" says: "The punishment in purgatory is two-fold: one of loss of the beatific vision for a time, and the other of the senses. The pain of the senses is occasioned, according to the Greeks, by toil and agony; but it is the general belief of the Latins that there is in purgatory a material fire like the fire of hell; and, therefore, the church, in praying for the souls of the faithful departed,

asks not only a place of light and peace, but also of cooling (locum refrigerii), a refrigerator, against the heat of the fire."

How the living help the souls in purgatory is explained by the "Mission Book" of the Redemptorist Fathers in these words: "By prayer, penance, alms and other good works; by indulgences and especially by holy mass." It also states that "those who die in venial sin, or who have not satisfied God's justice, go to purgatory (page 23)." This is the doctrine of the Roman Church regarding purgatory as stated by authentic writers.

If the blood of Christ cleanseth from ALL sin, then no sin remains uncleansed to be expiated in purgatory. "Blessed are the dead, which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors" (Rev. xiv, 13). Souls tormented in the fires of purgatory cannot be said to rest in any sense.

PURGATORY OF PAGAN ORIGIN

Many of the doctrines, rites and ceremonies of the Roman Catholic Church have been taken from Egyptian and other pagan sources. Of this kind are vestments, tonsures, incense, sacrificial rites and pomps, processions, litanies to glorified human beings, relics and holy water. Purgatory likewise had a pagan origin. Virgil describes the rites for the dead to facilitate their progress to the Elysian fields. He mentions the rites of the funeral pile as requisite to the repose of the departed spirits; and thus he introduces the ghost of Palimurus as complaining of the neglect of his friends in this respect (*Æneid* VI, 340-360). The Roman Catholic Church puts similar words into the mouths of the dead in purgatory invoking aid from the living: "Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me," though Job was not dead when he said this.

But a more exact pattern of this unscriptural and irrational Roman purgatory is found in the sixth book of Virgil from the lines 739 to 747 inclusive. *Æneis* is permitted while alive (according to the story) to visit the spirit world, and there to hold converse with his dead father Anchises. Seeing a vast crowd of restless spirits he asks his father who they are. Anchises tells him they are such as when dying were not free from "every

sin, nor all corporeal stains." They are "shut up in darkness and a gloomy prison" where they are "afflicted with punishments, and pay the penalties of their former sins."

Plato divided departed souls into three states. Those who had purified themselves with philosophy, and excelled in morality of life, would enjoy eternal felicity in the islands of the blest, without labor or trouble. Others having lived, and become incapable of cure, were at their death thrown headlong into hell, there to be tormented forever. But, besides these, there was a middle sort, who, though they had sinned, had yet repented, and therefore, were in a curable condition; these, he thought, went down to the nether world, to be purified and absolved by grievous torments. There is, therefore, no question whence the doctrine of purgatory originated.

Dryden, himself a Roman Catholic, thus translates the *Æneid* VI, 340-360, on purgatory:

"For this are various penances enjoined;
And some are hung to bleach upon the wind,
Some plunged in waters, others purged in fires,
Till all the dregs are drained, and all the rust expires.
All have Manes, and those Manes bear;
The few, so cleansed, to those abodes repair,
And breathe, in amble fields, the soft Elysian air,
Then are they happy, when, by length of time,
The scurf is worn away of each committed crime:
No speck is left of their habitual stains,
But the pure ether of the soul remains."

A Milwaukee despatch to the *New York American*, October 15, said: "If the Milwaukee prizefight fans want to see any battles this year they can do so in church. The Socialist Sheriff, William Arnold, who prevented the Wolgast-McFarland fight, has given permission to the Cathedral Athletic Club to conduct bouts. This club is an organization of young men of the St. John's Catholic Cathedral, with a gymnasium in the church school, adjoining the Cathedral.

"After consulting Sheriff Arnold as to conditions under which boxing will be allowed, the Cathedral Athletic Club announced it will stage its first boxing show in its gymnasium October 31."

Press Tributes

The Rev. James A. O'Connor was ordained to the Roman Catholic priesthood in Chicago in 1871, but some years later, becoming converted to the Protestant faith, he withdrew from the Roman Church, came to this city and founded Christ's Mission, whose specific object was to help Roman Catholic priests and others of the same faith who were troubled with serious doubts respecting the Roman Catholic Church as an exponent of Christianity. In this work he was notably successful. Through his monthly Magazine, *THE CONVERTED CATHOLIC*, he exerted a wide influence. His extensive reading, education and travels enabled him to intelligently discuss in his Magazine and on the platform all the modern phases of the Roman Catholic controversies.—*The Christian Intelligencer*, New York, August 9.

The Protestant world has suffered a serious loss in the death of Rev. James A. O'Connor, the converted priest, who has for years conducted a refuge home for Catholic priests in New York City, from which home he also edited *THE CONVERTED CATHOLIC*, which has been instrumental in enlightening many of the Catholic clergy and made it easier for them to leave Rome without fear of persecution. We earnestly hope he has drilled some one to take up the important work he inaugurated, that it may continue right on.—*Christian Leader and the Way*, Cincinnati, Ohio, August 8.

Mr. O'Connor's sudden taking away from the Mission and his Magazine with its "Open Letters to Cardinal Gibbons" will be greatly missed and seem an almost irreparable loss, but the cause for which he labored is too dear and too great and has too large a place in American politics and progress to halt one moment even to bury the heroic dead. God will take care of Father O'Connor, and the Mission, and his Magazine. It will be well with us all if we can die in the midst of the battle so nobly and as conscious of duty well done as he. It is a comfort and a blessing for any of us to have such a friend in life, and I am sure his interest will not slacken, nor his effort cease, now that he is transferred and called home. —*The Menace*, Aurora, Mo., August 21.

Anti-Romanism has sustained a great loss in New York City, and everywhere, in fact, in the death of Rev. James A. O'Connor, Founder and Pastor of Christ's Mission, and publisher of *THE CONVERTED CATHOLIC*. His mission has been a retreat for priests who renounced Roman Catholicism. Many scores of such have been encouraged by Father O'Connor, and as his work was *sui generis*, he can have no real successor, yet God will raise up some one for similar work.—*The Presbyterian*, Phila., Pa., Aug. 2.

Renewal of Subscriptions

Nine-tenths of the subscriptions to THE CONVERTED CATHOLIC expire with the December number. Every subscriber is a friend of the Magazine, and it is sustained wholly by the annual contributions of its friends. It would be impossible to continue its publication if they did not renew their subscriptions. All, therefore, who wish the good work to go on will please send their renewals during this and next month, and, if possible, send a new subscriber and thus help the Magazine to have a wider circulation. Kindly make checks and money orders payable to Mrs. James A. O'Connor.

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For one new subscriber we will send as a premium your choice of the following books: "Priests and People in Ireland," McCarthy; "Geraldine de Lisle"; "The Double Doctrine of the Church of Rome," Baroness von Zedtwitz; "The Waldenses."

For three new subscribers, one of the following: "Foxe's Book of Martyrs," "The Assassination of Lincoln," or "The Primitive Church and the Primacy of Rome," Giorgio Bartoli.

The Memorial Number—September

Friends wishing to send copies of the September (Memorial) Number of THE CONVERTED CATHOLIC to other friends can do so by sending to this office the names and addresses, and they will be mailed direct from here. Single copies can be had for 10 cents, postpaid.

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